1 B. 218.
L. 10. 25

THE NECESSITY OF REGENERATION:

In Two

SERMONS

To the

UNIVERSITY OF OXFORD.

BIBL. CANT. ACAD.

By *JOHN WALLIS* D.D. Professor of *Geometry* in that University; One of His MAJESTY's Chaplaines in Ordinary; and a Member of the *Royal Society*.

LONDON,

Printed for *Will. Rogers* at the Sign of the *Sun* in *Fleet-street*, over against St. *Dunstan's* Church, 1682.



637:90

To the Right Honourable

JOHN, Lord *ROBERTS*,

Earl of *RADNOR*:

Lord Preſident of His MAJESTY's moſt Honourable Privy Council.

May it pleaſe Your Lordſhip,

THE enſuing Sermons (Preached, in my ordinary turns, to the Univerſity,) were not intended to be more publick than that Auditory: But (being made acquainted that they would not be unacceptable to your Lordſhip;) I have preſumed to Publiſh them under your Lordſhips Patronage. I have therein purpoſely waved (as I alwaies do) all nice diſputes of Speculative Subtilties in Controverſal Points (wherein thoſe may poſſibly differ, who yet agree in the ſetled Doctrine of the Church of England;) *as more tending to diſturb the peace of the Church, than to promote Piety. The deſign of them is, to ſhew the Neceſſity of* Habitual *Grace in our Hearts with the* Practice *of it in our Lives; and the need we have of God's* Aſſiſtance *to both. And I therein keep cloſe to the Doctrine of our own Church (which I judge, in the whole, to be Sound and Orthodox,) and as near as may be, in her own Words. If any ſhall pleaſe themſelves with thoughts of* Doing *good, without* Being *ſo; or, contrariwiſe, of a*

good Heart, *without a good* Life; *or, that he is of himſelf ſufficient for One or Both of theſe (ſo as to pleaſe God) without the Divine* Aſſiſtance: *I am ſure he is, therein, no true Son of the Church of* England. *Thus far, I hope we do all agree. And, being to ſpeak to many of thoſe, whoſe Function calls them to ſpeak to others; I thought it ſeaſonable to inculcate theſe* Neceſſary *Truths: Whereof they cannot be Ignorant, and of which I would not have them Unmindfull, in their great Work of ſaving Souls. And I heartily wiſh there were more Zeal for theſe Great Truths, and leſs Animoſities about little things, which unhappily Divide good Men, Break our Peace, and Gratifie thoſe who ſeek our Ruine. I am*

My Lord,

Your Honours very

humble Servant

JOHN WALLIS.

The

The Neceſſity of *REGENERATION.*

A

SERMON

Preached before the

UNIVERSITY of *OXFORD*

AT

CHRIST CHURCH,

September 10th. 1676.

JOHN iij. 3.

Jeſus anſwered and ſaid unto him, Verily verily I ſay unto thee, Except a man be born again, he cannot ſee the Kingdome of God.

THE words are *Chriſt's* to *Nicodemus*, a great man among the *Jews*: *A Phariſee*; *a Ruler of the Jews*; *a Maſter in Iſrael*: (for ſo we find him ſtiled *ver.* 1. & 10.) Yet did not underſtand the Doc-

trine of Regeneration. As appears by his queſtions *ver.* 4, & 9. *How can theſe things be? How can a man be born when he is old? Can he enter a ſecond time into his Mothers womb?* &c. And by *Chriſt*'s Expoſtulation, ver. 10. *Art thou a Maſter in Iſrael and knoweſt not theſe things?* Much like that of the Apoſtle to thoſe *Heb.* 5. 12. who, *when for the time they ought to be Teachers, had need themſelves to be taught again the firſt principles of the oracles of God; and had need of Milk, not of ſtrong Meat.*

The *Phariſees*, we know, though great pretenders to Religion, and a ſtrain of Devotion beyond others, and to a great exactneſs to the modes and formalities of the *Jewiſh* Worſhip then in practice: yet were no great friends to *Chriſt*, or to his Doctrine.

This made *Nicodemus*, being one of them, not willing at firſt to own it openly, (that he might not give a publick ſcandal to thoſe of his own party,) till he ſhould be better informed of the truth of it: And therefore, in a private way, (to avoid offence,) *came to Jeſus by night.*

For, being an inquiſitive perſon, willing to ſatisfie himſelf, and not (relying only upon others judgements) to go blindfold as the crowd carried him; and ſuſpecting, there might be ſomewhat more, than men were commonly aware of, in this deſpiſed Doctrine: He reſolved firſt to know what it was, before he would condemn it. And therefore made this addreſs to *Chriſt*, as beſt able to inform him.

And he came not, as at ſome other times the *Phariſees* did, to Tempt him, to Deride him, to Cavil at him, to Blaſpheme him, to Inſnare him, ſeeking how they might Deſtroy him: But, with an honeſt intention, to be Informed.

As

As appears by that his reſpectfull addreſs, ver. 2. *Rabbi, we know that thou art a Teacher come from God; for no man can doe thoſe miracles that thou doſt, except God be with him.*

And *Chriſt*, being as willing to Teach, as he was to Learn; ſets him firſt this Leſſon, *Except a man be born again, he cannot ſee the Kingdome of God.*

Not as being the moſt Eaſie to learn, (for, we ſee, to *Nicodemus* it ſeemed at firſt very ſtrange:) But as being one of the moſt Neceſſary and Fundamental Doctrines in Religion.

And that which is *Chriſt*'s Doctrine in the Text, ſhall be my Doctrine at preſent; whereof (through God's aſſiſtance) I now purpoſe to ſpeak: *The Neceſſity of Regeneration*, or a New Birth, *Except a man be born again, he cannot ſee the Kingdome of God.*

It is a Doctrine, which perhaps may ſeem as ſtrange to ſome in this age, as it did to *Nicodemus* then.

There being thoſe, who do not only (as perhaps at firſt he did) Doubt of it; but Scoff and Reproch it, who make but a Jeſt of it at the beſt; if not a ſubject of Burlesk and Drollery, and ſuch like unſavoury diſcourſe, unbeſeeming a Chriſtians Mouth and Ears.

But we ſhall find it, firſt or laſt, to be a Serious thing: Not ſo Needleſs, nor yet ſo very Eaſie, as prophane perſons perſwade themſelves.

As to the truth of this Doctrine; it will need no great Proof; being the very words of the Text. And thoſe who, upon the evidence of this one Text, will not believe it; would perhaps as little believe it, if I ſhould produce many more.

It will rather need Explication, than Confirmation.

And two things there are to be explained: What is here meant by *ſeeing the Kingdome of God*; and, what by *being born again.*

Firſt, What is meant by *ſeeing the Kingdome of God.*

The word *Kingdome*, in its firſt and proper ſignification, imports, that *State*, *Dignity*, and *Power*, which Earthly *Kings* and *Princes*, have over their People and Subjects; with the *Greatneſs*, *Splendour*, and other Appurtenances to ſuch *Dominion.*

But is here to be underſtood in a Figurative ſenſe; for ſomething Great, Splendid and Excellent; as Kingdomes are, or be thought to be.

For it is not meant, that thoſe who are here ſaid to be *born again*, ſhall be Kings and Princes, ſuch as on Earth are ſo called,

But, that they ſhall injoy a condition, as Great, as Glorious, as Excellent; as that of Kings and Princes: Yea, much more than ſo.

And thus much is implyed in that Addition, when it is called the Kingdome *of God.*

Which is partly a Note of *Diſtinction*, partly a Note of *Eminence.*

'Tis uſual in Scripture, when a word of ordinary uſe for Natural and Earthly things, is Metaphorically applied to ſignifie ſomewhat that is Spiritual; to add ſome Epithete for Diſtinction.

As when *Chriſt* is called the *True* Vine, the *True* Shepheard, the Bread *of Life*, the Bread *that came down from Heaven*, the *Spiritual* Rock, &c. by way of *diſtinction*, from *Bread*, a *Rock*, a *Vine*, a *Shepheard*, in the proper acceptation of the words.

But

But they do, withall, imply an *Eminency*, or *Greater Excellency*, of the things ſo Metaphorically deſcribed; then of that which the words in their proper ſenſe do ſignifie.

For the meaning is not, that *Chriſt* is *Truly* a Vine, or *Truly* a Shepheard, &c. in the proper ſenſe of thoſe words:

But, ſomewhat that is thereby reſembled, more Excellent than it.

That he is ſo Fruitfull, ſo Pleaſant, ſo Comfortable; as that the Fruitfulneſs of the *Vine*, the Pleaſantneſs of the *Grape*, the Comfortableneſs of the *Wine*, (*which makes glad the heart of man*,) is but a faint *Shadow* and *Reſemblance*, of what he is *in Truth*.

That he is ſo Kind, ſo Tender, ſo Carefull of his; as that the Kindneſs, the Tenderneſs, the Care of a *Shepheard*, towards his Flock, doth but *faintly Reſemble*, what he is *in Truth*.

So here: The *Kingdom of God*, or (as elſewhere) the Kingdome *of Heaven*, the *Heavenly* Kingdome, (with the like expreſſions;) do import; not ſuch as what *Men*, on *Earth*, call a *Kingdome*: But, *ſomewhat elſe*, thereby reſembled; and *ſomewhat more Excellent*; which *God* vouchſafes to call by that name: as much ſurpaſſing that of *Men*, as *Heaven* is above the *Earth*.

Heb. 12. 28. *A Kingdome that cannot be ſhaken.* 1 Pet. 1. 4. *An Inheritance Incorruptible, and Undefiled, and which fadeth not away, reſerved in Heaven for us.* 1 Pet. 5. 4. *A Crown of Righteouſneſs, which fadeth not away.* 2 Tim. 4. 8. *A Crown of Righteouſneſs, laid up for us; which God the Righteous Judge ſhall give us in that day.* Mat. 25. 34. *A Kingdome*

prepared for us from the beginning of the world.

By *the Kingdome of God*, therefore, we are to underſtand, that Glory, that Happineſs, that Bleſſed Condition, (whatever it is) which the Children of God, (thoſe that are *born again,*) do ſeek after, and ſhall enjoy: Partly in this life, where it is called the *Kingdome of Grace*; and partly hereafter, which is the *Kingdome of Glory.*

And thus we are to underſtand it in *Mat.* 6. 33. *Seek firſt the Kingdome of God and his righteouſneſs.* And 1 *Cor.* 6. 9. *Know ye not that the unrighteous ſhall not inherit the Kingdome of God?* Gal. 5. 19---21. *The works of the fleſh are manifeſt, adultery, fornication, uncleanneſs,* &c. (with a large Catalogue of ſuch others; which concludes with this) *They which doe ſuch things ſhall not inherit the Kingdome of God.* But, *Bleſſed are the poor in ſpirit, for theirs is the Kingdome of God: Bleſſed are they which are perſecuted for righteouſneſs ſake, for theirs is the Kingdome of God,* Mat. 5. 3, 10.

Now, this Bleſſedneſs of the Children of God, (here and hereafter,) is called by the name of a *Kingdome*: Not as if this did fully expreſs the nature of it: But becauſe (as the ſaying is) *Nihil eſt in intellectu, quod non fuit prius in ſenſu*; We cannot eaſily apprehend *Intellectual* objects, otherwiſe than by ſome reſemblance of things to *Senſe.*

And therefore, there being a want of Words, and of Notions too, which might adequately expreſs the nature of this *Spiritual* and *Heavenly* Happineſs: we are fain to make uſe of *ſenſible* things, ſome way to *Reſemble* them, though not perfectly to *Expreſs* them by.

And

And all thoſe things, which are looked upon here, as the moſt Excellent, the moſt Deſirable, in any kind; are made uſe of to this purpoſe.

'Tis called *Life*; and Life *Eternal*. 'Tis called a *Treaſure*, laid up in Heaven; and, *Durable Riches*. 'Tis called *Fulneſs of Joy and Pleaſures for evermore*. 'Tis called a *Royal Feaſt*; a *Marriage Supper*; a *Feaſt of fat things*. 'Tis called *a Reward*; *a glarious Inheritance*; *Everlaſting Manſions*; *an Houſe not made with hands*; and the like. 'Tis called, *a Crown of Glory*; *a Crown of Righteouſneſs*; *a Heavenly Kingdome*; *the Kingdome of Heaven*; and (as here) *the Kingdome of God*.

Not as if any, or all of thoſe, did adequately expreſs its worth: But, theſe being the great Deſirable things of the World; and which our Senſes are carried away with: They are all made uſe of, to repreſent a Condition, which hath as much, and more, of Happineſs, than all that of *Riches and Honours*, *Profits and Pleaſures*, *Gladneſs and Feaſting*, *Houſes and Lands*, *Treaſures and Inheritances*, *Crowns and Kingdoms*, yea and *Life* it ſelf.

And, when we have fancy'd all that is Great and Glorious, in all theſe Senſible Objects; we muſt then conceive, there is ſomewhat yet more Excellent, than all that we can fancy. 1 Cor. 2. 9. *For Eye hath not ſeen, nor hath Ear heard, nor hath it entered into the heart of man to conceive, what God hath prepared for them that love him.* And ſuch is that *Kingdome of God*, which the Text ſpeaks of.

Now, what it is to *ſee* this Kingdome of God; is not hard to underſtand.

It is not, *to ſee it afar off*, ſo as to have no concernment in it; as the *Rich Glutton*, Luk. 16. 23. in the

the Parable, might *See Lazarus in Abrahams boſome*; but without any poſſibility of coming there.

But ſo *to ſee*, as to *Enjoy* it, and bear a part in it. So to *ſee*, as when Chriſt ſaith *Mat.* 5. 8. *Bleſſed are the pure in heart, for they ſhall ſee God.* Or as Saint *Paul*, 2 Cor. 3. 18. So *to ſee the Glory of God*, as to be *changed into the ſame image, from glory to glory.* Or as St. *John*, 1 Joh. 3. 2. *Behold we are now the Sons of God, and it doth not yet appear what we ſhall be:* But, when he *ſhall appear*, (or, as the words may as well be rendered, *when it ſhall appear,*) *we ſhall be like him*; *for we ſhall ſee him as he is.* An Operative ſight, not meerly Speculative.

So here *To ſee it*, is *To enjoy it*: or (as *Chriſt* explains himſelf *ver.* 5.) *To enter into it.* For, what is here ſaid, *He cannot See the Kingdome of God*; is there, *He cannot Enter into the Kingdome of God.* Or to Inherit it: As 1 Cor. 15. 50. *Fleſh and bloud cannot Inherit the Kingdome of God.*

To See the Kingdome of God, therefore, is to *Enjoy*, to *Enter into*, and to *Inherit*, that *Glory*, that *Happy and Bleſſed Condition*, which God hath deſigned for thoſe that he makes *his Children.*

But thoſe who are to Enjoy this Happineſs, muſt firſt be *Born again.* For ſo we heard but now, *Fleſh and Bloud cannot inherit the Kingdome of God.* And, as the Text hath it, *Except a man be born again he cannot ſee the Kingdome of God.*

We are therefore, in the ſecond place to conſider, what it is, To be *Born again*; or, as the Margin reads it, To be *Born from Above.*

And it is not much material which way we read it.

For

For γεγεννημένος ἄνωθεν, is but (ἓν διὰ δυοῖν) the ſame with ἀναγεγεννημένος, which is properly enough rendered *Born again:* And anſwers to that of παλιγγενεσία, *Tit* 3. 5. which is there rendered *Regeneration.* The word ἀνὰ, in compoſition, importing the ſame with πάλιν· and anſwering to the Latine *Re.* As in that place juſt now cited *Tit.* 3. 5. where ἀνακαίνωσις is *Renovatio.* Ἀνὰ λουτρὸν παλιγγενεσίας, καὶ ἀνακαινώσεως πνεύματος ἁγίου· *By the waſhing of Regeneration, and Renewing of the Holy Ghoſt.*

Or, if we pleaſe to put a greater Emphaſis on the word ἄνωθεν, as ſignifying *from above:* (like as alſo ἀνὰ, in compoſition, oft times ſignifies *Up*; as when ἀνάβασις and καταβασις ſignifie *Aſcenſion* and *Deſcenſion*; ἀνὰ and κατὰ, in compoſition, anſwering to the Adverbs ἄνω and κάτω·) The meaning will be ſtill the ſame: Save that, here will be further imported, the *Principle* whence this *New Birth* proceeds.

The former of theſe ſeems to be favoured in the *4th. verſe*, where it is explained by δεύτερον γεννηθῆναι, (and ſo, it ſeems, *Nicodemus* underſtood it,) *can a man enter a ſecond time into his Mothers Womb, and be Born?*

The Latter in *5th. verſe*; where what was before ſaid γεννηθῆ ἄνωθεν, is now expreſſed by γεννηθῆ ἐξ ὕδατος καὶ πνεύματος; *Except a man be born of Water and of the Spirit, he cannot enter into the Kingdome of God.*

But, either way, the thing will be the ſame. For there muſt be *a Second Birth:* and it muſt be, *by a Power from Above.*

For the better underſtanding of which, we are to conſider, that what was before ſaid of the word *Kingdome*, is here applicable to this, of being *Born again:* That is, that *Spiritual* things are, Figuratively, ex-

preſſed, by words importing things *Natural.*

Now for as much as, our *firſt Birth* or *Generation*, is the Riſe or Origine of our *Natural* Being; as *Reaſonable Creatures*, and the *Children of Men:* That therefore which gives us our *Spiritual* Being; as *New Creatures*, and the *Children of God*, is, by Analogy thereunto, ſtiled *Regeneration*, our *ſecond Birth*, or being *Born again.*

If any would be ſo nice, as to object, That a Child, *before it be Born*, is indued with a *Reaſonable Soul*; and therefore his *Birth*, not the *firſt Origine* of his Rational Nature:

This alters not the caſe at all. For we are not here to take the word *Birth* ſo ſtrictly, as reſpecting that Moment only of *coming into the world*, (as we uſe to ſpeak:) But with a Retroſpection as far backward as to the firſt Conception; as being of the ſame import with *Generation*, (and might have been ſo rendered,) anſwering to the *Greek* words γίνομαι, γεννάω, γένεσις. As in *Matth.* 1. βίβλος γενέσεως, *The Book of the Generation of Jeſus Chriſt.* And Ἀβραὰμ ἐγέννησε τὸν Ἰσαάκ, which we render, *Abraham begat Iſaac.* And (in *Tit.* 3. 5.) παλιγγενεσία is as well rendered by *Regeneration*, as if it had been rendered *a New Birth*, or being *Born again.* And 1 *Pet.* 1. 3. ἀναγεννήσας ἡμᾶς is rendered, *Who hath begotten us again unto a lively hope.* Yet of the ſame import with that of the Text, γεννηθῆ ἄνωθεν, which we here render, *Born again*; but may as fitly be rendered by *Regenitus* as by *Renatus.* And both words are indifferently uſed, as relating to the whole time from the Conception to the Birth.

To be *Regenerated* therefore or *Born again*, (take which word you pleaſe,) is; to have a *New Nature* wrought in us; whereby we become *New Creatures*, and

and have a *Spiritual* Being; as, by our *Generation* or *firſt Birth*, we become *Reaſonable Creatures*, and have our *Natural* Being. This being called *Fleſh*; and that, *Spirit*; in the following Explication, *ver. 6. That which is born of the Fleſh, is Fleſh, and that which is born of the Spirit, is Spirit.*

That is; Like as by our *Fleſhly*, Carnal, or Natural *Generation*, (or firſt Birth,) from our *Natural Parents*; we are made *Fleſh and Bloud*, (indued with a Reaſonable Soul, and *Natural Life*, as *Humane Creatures*, and the *Children of Men:*) So, by our *Regeneration*, (or being Born again,) by the *Spirit*; we become *Spiritual*, or *New Creatures*; endued with a *Spiritual Life* and Vigour; are made *Partakers of the Divine Nature*, and become the *Sons of God*, 2 *Pet.* 1. 4.

But (as to this Antitheſis of *Fleſh* and *Spirit*) we are to conſider further, That the term *Fleſh* (as it is here called,) or *Fleſh and Bloud* (as elſewhere,) are words of a middle Signification; but *Sonantia in malum:* Words not evil in themſelves; but moſt frequently uſed in the worſt ſenſe.

And therefore though *Fleſh and Bloud*, as it importeth only *Humane Nature*, and what appertains to Man as Man, imply nothing Evil in it ſelf: Yet, ſince the Pollution of our Nature by the Fall of *Adam*, there is, not only a Guilt derived to us from him; But a Depravation of Nature; which I will not take upon me to deſcribe otherwiſe, than in the words of our Church, in her ninth *Art.*

This our Church there calls *Original Sin*; and declares it to be, *the Fault and Corruption of the Nature of every man, that naturally is engendred of the Off-ſpring of Adam; Whereby man is far gone from Original Righteouſneſs, and is of his own nature inclined*

to evil; So that the Fleſh luſteth always contrary to the Spirit. And therefore, in every perſon born into this world, it deſerveth God's Wrath and Damnation.

And though this *Infection of Nature* (as our Church calls it) be indeed *Præternatural*, as to the Eſſentials of Humane Nature: Yet, being ſo far ſpread over all, as to become Univerſal; we now, by *Nature*, do commonly mean, *Corrupt Nature*; (not as God made it, but as we have made it;) And, by *Fleſh*, or *Fleſh and Bloud*, (eſpecially when contradiſtinguiſhed to the *Spirit*,) is commonly meant, not *humane Nature ſimply conſidered*; but *Humane Nature thus Corrupted*, or *ſinfull Fleſh*.

And in this ſenſe it is, that *fleſh and bloud cannot inherit the Kingdome of God*, 1 *Cor.* 15. 50. That is; not while it remains *Sinfull* Fleſh and Bloud. But when it ſhall be purged from Sin; Fleſh and Bloud, thus purged from Corruption, (the Eſſentials of Humane Nature remaining,) ſhall (after the Reſurrection of the Body) inherit this Kingdome of God.

The meaning therefore, of the Text and Doctrine, is this: The nature of Man, though at firſt made Pure and Righteous, (and thereby fitted for communion with God;) is, by the Fall ſo depraved, as that he is now become *naturally prone to Sin, and averſe to Righteouſneſs*; and this *natural Propenſion*, is further improved by *Sinfull Practices*; (and ſo more and more daily, while this Propenſion laſts;) which doth unfit us for ſuch Communion: So that, before we can be in a capacity to *inherit the Kingdome of God*; there muſt be a New Nature wrought in us, and thoſe Propenſions changed for better; a new Principle muſt be inſtilled, which ſhall render us inclinable to Righteouſneſs, as before we were to Sin. And this

this is that which the Text calls, *A being born again.*

Nor is this ſo harſh a Trope, or uncouth Form of Speech, as at firſt view it may ſeem to be: But very uſual (with ſome little alteration) in all Languages.

For *denuo naſci*, or *de novo naſci*, (to be born again, or born anew,) is all one as, to have *novam naturam*, a new nature; (*Natura*, being but a Verbal of *Naſcor*; Like as φύσις, is of φύω.) And we know 'tis very uſual, to ſpeak of *Good natures*, *Better natures*, *New natures*, &c. when we intend only different *Qualities*, or habitual *Propenſions* and *Inclinations*; though without an Eſſential diverſity.

'Tis not indeed ſo obvious, to obſerve that Equivalency, in our own Language; becauſe the Noun and Verb are not *Conjugates*, as in the *Greek* and *Latine*. The word *Nature* coming by a *French* Extraction from *Naſcor*: But, *to Bear*, and *to be Born*, by a *Saxon*, from *Pario*. But both are words of the ſame import. For *Naſcor* doth but ſupply the Paſſive voice of *Pario*: And they are ſo rendered in *Engliſh*: *Pario*, to *Bear*; and *Naſcor*, to *be Born*.

So that, to be *born again*, or *born anew*, is the ſame as to have *another nature*; *a new nature*; to become (as we uſe to ſay) *another Kind of Man*, (for *kind* or *kin*, is from γένος, and that from γείνομαι *Naſcor*;) to become a better natur'd Man: And, *to be born of God*, is but what we ſay in another Phraſe, *to be made partakers of the Divine Nature*; (which the *Greeks* would not ſcruple to expreſs by Θεογενὴς, or Διογενὴς) So, to *be born of the Spirit*, is, to *have a ſpiritual Nature*: Born of the Fleſh; *a fleſhly Nature*.

All the difference is this; That what, according to the common Idioms, is expreſſed by *Natura*; is, according to the Idiom of the *Hebrews*, expreſſed by

Natus; (a Son, a Child, or being Born) which Idiom, the Writers of the *New Teſtament* do frequently follow; as being much converſant with the *Jews*; and accuſtomed to their forms of Speech.

Thus *John* 8.39. *If ye were the Children of Abraham, ye would doe the works of Abraham*; is as much as to ſay, If ye had *Abraham*'s nature, ye would doe *Abraham*'s works. And again *ver.* 42, 45. *If God were your Father, ye would love me; becauſe I came from God: But ye are of your Father the Devil; and the luſts of your Father ye will doe.* That is; If ye were of a Godly nature, ye would love him that comes from God; But becauſe your nature is Deviliſh, your deſigns are ſo too.

Thus, Mat. 12. 34. *Sons of Belial; a generation of Vipers*; Iſa. 1. 4. *A ſeed of Evil-doers*; 1 Sam. 20. 30. *Thou Son of the Perverſe Woman*; Ezek. 16. 3. *Thy Father was an Amorite, and thy Mother an Hittite*; (with the like expreſſions;) import, ſuch a Nature, ſuch a Diſpoſition, as that of thoſe whoſe Children they are ſaid to be.

And all, upon that general Notion, That the Offſpring or Progeny are frequently obſerved, to Imitate thoſe from whom they proceed.

Whence that of St. *Paul*, Epheſ. 5. 1. *Be ye followers of God as dear Children.*

But, for the better underſtanding of this Phraſe, We are to conſider further, That we are, in Scripture, called the *Children of God*, or *Sons of God*, in at leaſt a twofold acceptation. Sons of God by *Adoption:* And, Sons of God by *Regeneration.*

Which, though they both belong to the ſame Perſons, yet in a very different Notion. The one imports a *Relative* change: The other, a *Real.* That relates

relates to the buſineſs of *Juſtification*: This, to that of *Sanctification*.

Adoption is a *Forenſick* word; and implies an act of Grace, or Favour; by which thoſe that by nature *are not* Sons, come to be ſo Reputed, and are put into a like condition, as if *they were* Sons; and are thereby intituled to the Inheritance.

It implies therefore a *change of State*, not a *change of Nature*; a *Relative*, not a *Real*, change: It doth, without conferring a *new Nature*, create at leaſt a *new Relation*.

But a Son by *Birth*, receives from his Parent, not a *Relation* only, but his very *Nature* and *Being*.

And the Scripture, in calling us *the Sons* of God, hath reſpect to both theſe notions.

That of *Adoption*, we have in *Gal.* 4.4, 5, 7. *In the fulneſs of time, God ſent his Son made of a Woman, made under the Law; to redeem them that were under the Law, that we might receive the Adoption of Sons; wherefore thou art no more a ſervant, but a Son: And, if a Son, then an Heir*, &c. And *Epheſ.* 1.5. *Having prædeſtinated us to the adoption of Children.* And, *if Children, then heirs; heirs of God; and joint-heirs with Chriſt*; as in *Rom.* 8.17.

And this, (I take it) is the ſame which by ſome Divines is called *Poſitive Juſtification*; relating to what they call Chriſt's *Active Obedience*: Which they do contradiſtinguiſh, to what they call *Negative Juſtification*; which they refer to the *Paſſive Obedience* of *Chriſt*.

What *Chriſt* hath done and ſuffered for us, conſidered as a *ſatisfaction* to Divine Juſtice, (which they call his *Paſſive Obedience*,) doth Ranſome us from the Curſe of the Law done to us for Sin; and puts us in a con-

a condition of *Not guilty*; (which they call *Negative Juſtification*, or *Abſolution.*) And by this we are *excuſed from Hell.*

But what he hath done or ſuffered, by way of *Purchaſe*; Meriting a Reward for us; (which they call, his *Active Obedience*,) gives us a *title to Heaven*, or (as it is called *Eph.* 1. 14.) *the Inheritance, of that Purchaſed Poſſeſſion.* And this they call *Poſſitive Juſtification*; and is in Scripture language, called *Adoption.*

Which yet need not be ſo underſtood, as if ſome parts of *Chriſt*'s Obedience, were only *Satisfactory*, and not *Meritorious*; others, *Meritorious* only, and not *Satisfactory:* But the ſame obedience, may ſuſtain both Conſiderations. Conſidered as *Satisfactory*, it Frees us from *Hell:* Conſidered as *Meritorious*, it Entitles us to *Heaven.*

Now 'tis one thing, for a Prince to *Acquit* a Traitor, of all Crimes, as well of Omiſſion, as of Commiſſion; which Abſolves him from *Puniſhment:* Another thing to *Adopt* him moreover as a Prince, and entitle him to a *Crown.* And though both be coincident on the ſame Perſon; yet under a different notion: The one, as an act of *Pardon*; the other, of *Bounty.*

And if a third perſon, by what he doth or ſuffereth, procure Both for him: 'Tis as to the one, a *Satisfaction*; as to the other, a *Purchaſe.*

Now, Whether we call That, *Negative Juſtification*; and This *Poſſitive Juſtification:* Or call That, *Juſtification*; and This, *Adoption:* Is but a difference of *Words*, the *Notions* are ſtill the ſame.

But neither of theſe, (whether that of *Juſtification*, or that of *Adoption*,) do properly import, in the Obiect, a *Real* Change, but only a *Relative.* For the Traitor, thus *Pardoned*, and thus *Advanced*; may yet remain

main a Wicked Perſon, and as very an Enemy to his Soveraign as he was before; if there be not a change wrought in his *Mind*, as well as in his *Relative ſtate*. Nor is this the *Sonſhip*, which the Text ſpeaks of.

But, beſide this *Sonſhip by Adoption*; there is alſo a *Sonſhip by Regeneration*; which the Text mentions, as *Neceſſary* to thoſe who ſhall *See the Kingdome of God*.

And this implies, (as was ſaid before,) not ſo much a *Relative* change, of the *State*; as a *Real* change, of the *Perſon*. Except a man be *born again*, (and thereby have a New *Nature*, as well as a New *Relation*,) he cannot See the Kingdome of God.

'Tis vain, to think of being the Sons of God by *Adoption*; unleſs we be his Sons by *Regeneration* alſo. The one never goes without the other.

For, like as 'tis a Vain thing, to talk of *Saving Faith*, which is not (as occaſion ſerves) attended with *Good Works*: And a Vain thing to talk of being *Juſtified*, without being *Sanctified* alſo: So 'tis a Vain thing to talk of *Adoption*, without *Regeneration*. For, though the *Notions* be Different; the *Things* alwaies go together. And are commonly ſo mentioned in Scripture.

Thus; 1 *Joh.* 12, 13. *To as many as Received him*, that is, *to as many as believed on his name*, (as it is there explained,) *he gave Power*, (ἐξουσίαν) *a Right or Privilege*, (as the Margin renders it,) to be the *Sons of God*, to wit, by Adoption: But it then follows); *which were Born*, (to wit, by Regeneration) *not of the will of Man but of God*. Thoſe that are the *Sons of God*, by Adoption; muſt be *Born again*, by Regeneration.

So *Gal.* 4, 5, 6. When he had ſaid, *God ſent his Son*, &c. *that we might receive the Adoption of Sons*; he adds, *And becauſe ye are Sons, God hath ſent the Spirit of his Son into your hearts, crying, Abba Father:*

That is, the Spirit of Regeneration; the ſame Spirit by which the Text ſays, we muſt be Born again. *Except a man be born of Water and of the Spirit,* (ver. 5.) *he cannot enter into the Kingdome of God.*

And again *Rom.* 8. 15, 16. *We have not received the ſpirit of Bondage again, to Fear; but we have received the ſpirit of Adoption, whereby we cry, Abba, Father: The Spirit it ſelf bearing witneſs with our Spirits, that we are the Sons of God.* But how doth he thus bear witneſs to our Adoption? He tells us (ver. 14.) *For as many as are led by the Spirit of God, they are the Sons of God:* By being a Spirit of Regeneration, it bears witneſs of our Adoption.

For, like as no man can know, that he is *Elected*; till he know, that he is *Juſtified and Sanctified:* So neither can we know, that we are *Adopted*; till we firſt know that we are *Regenerate.*

Whom he did Fore-know, (ſaith St. *Paul,* Rom. 8. 28.) *he did alſo Predeſtinate to be conformed to the Image of his Son*; that is, whom he deſigned to be Happy, he deſigned to be Holy: And *whom he did thus Predeſtinate; them he Called; them he Juſtified; and them he Glorified.*

But, till we find by the Effect, we were deſigned to be *Holy*; we can never know, that we are deſigned to be *Happy.* And, in like manner, Till we find that *we are led by the Spirit,* of Regeneration; we can never know that *we are the Sons of God,* by Adoption.

And our Text, ſays the ſame, though in other words: *Except a man be born again, he cannot ſee the Kingdome of God*; that is, Except he be *born again,* by *Regeneration*; he cannot pretend a title *to the Kingdome of God,* by *Adoption.*

Till they be *born again*; they cannot be *Children*

of

of the Kingdome; as the Phraſe is, *Mat.* 13. 38.

Adoption, and *Regeneration*, alwaies go together.

Now as, *being the Sons of God by Adoption*, is the Completing of our *Juſtification*: So, *To become the Sons of God by Regeneration*, is the Beginning of our *Sanctification*. For what, in the *Origine* or *Beginning*, we call *Regeneration*, or a *New Birth*; that, in the *Progreſs*, we call *Sanctification* or a *New Life*.

And 'tis called, in Scripture, by many other Names, to the ſame purpoſe.

'Tis called, *A dying to Sin, and being alive to God*, Rom. 6. 4, 11. that we may thenceforth *Walk in newneſs of Life*.

'Tis called *Converſion*; or, a *turning from darkneſs, to light*; *from the power of Sathan unto God*, Act. 26. 18. *That they may receive forgiveneſs of Sins, and Inheritance among thoſe that are Sanctified*. Where you ſee *Converſion*, attended with *Juſtification* (or the *Forgiveneſs of Sins*,) and *Adoption*, to the *Inheritance*; but 'tis, amongſt thoſe that are *ſanctified*.

And again, *Mat.* 18. 3. *Except ye be Converted, and become as little children; ye ſhall not enter into the Kingdome of Heaven*. Where, *being Converted*, is the ſame with what the Text calls, being *Born again*.

'Tis, becoming *a new Creature*, Gal. 5. 17. *If any man be in Chriſt he is a new Creature: Old things are paſſed away, and all things are become new*, 2 Cor. 5. 17.

A new Heart; *a new Spirit*; Ezek. 36. 26. that is, A new Frame and Temper of Mind; new Principles, new Propenſions and Inclinations.

To be renewed in the ſpirit of our Minds; Eph. 4. 23.

To be created in Chriſt Jeſus unto good works, (Eph. 2. 10.) *which God hath before ordained that we ſhould walk therein*: that is (according to our preſent Idiom,)

wherein God hath before appointed that we ſhould walk.

'Tis a repairing of *God's Image*, in us; which, by the Fall was Obliterated and Defaced.

A putting off the Old man with his deeds; and putting on the New man, which is renewed after the Image of him that created him, Col. 3. 9, 10.

A putting off the Old man, which is corrupt according to the deceitfull Luſts; and putting on the New man which after God is created in Righteouſneſs and true Holineſs, Eph. 4. 22, 24.

With many other Expreſſions of like import. For, in expreſſing Spiritual things by Metaphors taken from things Senſible: 'tis frequent in Scripture, (becauſe no one can adequately reach it,) to make uſe of many, ſome-way to Reſemble the thing intended.

The Reſult of all tends to this: That there muſt be a *Change of Nature* wrought; in thoſe who are to *Inherit the Kingdome of God*. Not, as to the *Eſſentials of humane Nature*; but, as to the *perverſe inclinations of corrupt Nature*. Whence thoſe who by Nature, (as now Corrupted,) are prone to Evil; may, from a new Principle, become in Love with God. And that, in order thereunto, we muſt have, not only a *Principle of Reaſon*, (from our Firſt Birth) to act as *Men*; but a *Principle of Grace* alſo (from our new Birth) to act as *Good Men*. For an *Evil Tree*, Heb. 12. 15. or *(a Root of Bitterneſs,) will never*, Mat. 7. 17. *bring forth good Fruit*; But *the Tree muſt be made good*, Mat. 12. 33. that the *Fruit* may be ſo alſo. There muſt be a *New Nature*, to bring forth a *New Life*.

I have now done with the Explication of the Text and Doctrine.

There be two things yet remaining; which (if there

there had been time for it) were proper enough to have been here diſcuſſed.

1. From whence it is, that this neceſſity of a New Birth proceeds.

2. By what Power it muſt be wrought.

The firſt of them we have touched by the way, in ſhewing, It is not *Humane Nature*, as God made it; but *Corrupt Nature*, that makes this work neceſſary. For if we had not *Degenerated* from what God at firſt made us; there would not have been that need of being *Regenerated*, which now there is.

The latter, is intimated, partly by the word ἄνωθεν in the Text; and partly in *Chriſt*'s further Explication (*ver.* 5.) *Except a man be born of Water, and of the Spirit.* For *that which is born of the Fleſh*, is but *Fleſh*: 'Tis *that which is born of the Spirit, is Spirit.*

But theſe (the time not permitting) I muſt either Omit altogether; or at leaſt reſerve till another ſeaſon.

The Neceſſity of

REGENERATION.

A

SERMON

Preached before the

UNIVERSITY of *OXFORD*

AT

St. Mary's Oxon.

October 9th. 1681.

JOHN iij. 3.

Jeſus anſwered and ſaid unto him, Verily verily I ſay unto thee, Except a man be born again, he cannot ſee the Kingdome of God.

I Have heretofore begun the handling of this Text; and (through God's aſſiſtance) hope now to finiſh it.

By

By *the Kingdome of God*, is meant, all that happy eſtate which the Children of God (thoſe that are born of him) do enjoy, as well here, as hereafter.

This the Scripture doth uſually ſet forth by Metaphors taken from all thoſe things which, amongſt men, are accounted excellent, or deſirable; either as Neceſſary, as Pleaſant, as Profitable, as Glorious, or on what other conſideration ſoever, (as being much more deſirable than all theſe put together) and, amongſt the reſt, by that of *a Kingdome*.

'Tis called here the Kingdome *of God*, and the Kingdome *of Heaven*, elſewhere; by way of Eminence, and of Contradiſtinction, to thoſe on Earth, thoſe of Men; as much ſurpaſſing them *as Heaven is high above the Earth*.

This *Kingdome*, is commonly diſtinguiſhed into that *of Grace*, and that *of Glory*. And they are both here intended in the word Kingdome. But eſpecially the latter: Thoſe of Grace, being included in the former words, *Except a man be born again*; except he do here attain the Kingdome of Grace, he cannot hope hereafter to ſee that of Glory.

To *ſee* this Kingdome, is not, ſo to ſee it as the Rich Glutton *ſaw Lazarus in Abraham's boſome*, Luke 16.23. (to ſee it *a far off*, without being the better for it:) But, ſo as when Chriſt ſays, *Mat.* 5.8. *Bleſſed are the pure in heart, for they ſhall ſee God*; and Saint *Paul*, Heb. 12.14. *Without Holineſs no man ſhall ſee the Lord:* That is, to *ſee* it, as to *Enjoy it*, and have a ſhare in it.

And he that would thus *See the Kingdome of God*, muſt (the Text tells us) *be born again:* That is, he muſt have a *New Nature*, a new Nativity. He muſt by Regeneration, or his Firſt Birth, or a Second Birth, become

become a Child of God, a Child of Grace, as, by Generation, or his Firſt Birth, he is a Child of Man, a Child of Sin.

Now we are, in Scripture, called *the Children of God*, in a double ſenſe: Children of God *by Adoption*, and Children of God *by Regeneration*. Which, though they both belong to the ſame Perſons; yet in a very different Notion.

The one implies a change of *State* or *Condition*: As when a Perſon who, by nature, is not a Son; is, by Adoption put into ſuch a condition as if he were a Son; and intituled to the Inheritance.

The other implies a change of *Nature* or *Diſpoſition*: As when a Lion becomes as a Lamb; when a Fierce nature becomes Meek and Gentle; when a Wicked man becomes Holy.

Like as, 'tis one thing for a Prince to Pardon a Malefactour (and put him into a condition of Not-guilty:) Another thing, to make him an Honeſt man, and not inclinable to the like offence again.

The former of theſe, relates to Juſtification; the other, to Sanctification. Adoption, being the compleating of Juſtification; as Regeneration, is the beginning of Sanctification. And 'tis the latter of theſe, that the Text means in *being born again*.

But, though the Notions be different; the Things do alway go both together. And ſo the Text tells us, *Except a man be Born again, he cannot See the Kingdome of God*. We cannot expect to be the *Sons of God by Adoption*, and ſo intituled to the *Kingdome of God*; unleſs we be firſt the *Sons of God by Regeneration*, and ſo made partakers of the *Divine Nature*.

And this is the Reſult of what we diſcourſed more fully the laſt time: To ſhew the neceſſity of this Change of Nature, in thoſe who ſhall ſee the Kingdome of God.

There remain yet two things to be (as we then ſaid) conſidered. 1. From whence it is that this Neceſſity of a new Birth proceeds. And 2. By what Power it muſt be wrought. And, after that, to make *Application.*

As to the Firſt of theſe; the Ground of this Neceſſity: We are to conſider of Man, in a double capacity: Firſt as God made him; and ſecondly, as he made himſelf. *God made man upright* (ſaith *Solomon*) *but he hath found out many Inventions*, Eccleſ. 7. 29.

God, at firſt, *created man after his own Image*, Gen. 1. 26, 27. *In Knowledge, Righteouſneſs and true Holineſs*, Eph. 4. 24. Col. 3. 10. Void of all Sin, Habitual, or Actual. And, had we continued in ſuch a ſtate as wherein God made us; there would have been no neceſſity of this change of Nature. We had then, without it, continued Holy, and Happy. Had there been no Sin, there had been no need of a New-birth. Had there not been a Degeneration, from what God made us at firſt, there had been no need of a Regeneration, to reeſtate us in it.

But Man, by Sin, having loſt his Holyneſs; loſt his Happineſs alſo. As by One man Sin came upon All: So, Death, or Miſery, the Effect of Sin.

Rom. 5. 12. *By one man Sin entered into the World; and Death by Sin: And Death paſſed upon all men, for that all have ſinned:* Or (as the Margin reads it) *in whom all have ſinned.* (And ſo *Grotius* renders it ἐν ᾧ, *per quem*; *By whom.*) Ver. 14. *Even upon them who had not ſinned after the ſimilitude of Adam's tranſgreſſion:* That is, (as it is commonly underſtood,) even on Children, who had not ſinned by imitation, or as *Adam* did. And ſo *Grotius*, *etiam pueros nullius commiſſi reos*, v. 13. From whence St. *Paul* there infers, that there is Sin, even in ſuch: As without which they would not have been ſubject to Death.

And

And *David* tells us of himſelf, *Pſal.* 51. 5. *I was ſhapen in iniquity, and in ſin did my mother conceive me.*

And St. *Paul* likewiſe *Rom.* 7. 18. *I know that in me, (that is, in my fleſh,) dwelleth no good thing.* Ver. 19. *The Good that I would do, I do not; but the Evil which I would not do, that I do.* Ver. 22. *I delight in the Law of God after the Inward man:* Ver. 23. *But I ſee another Law in my Members, warring againſt the Law of my Mind; and bringing me into captivity to the Law of Sin.*

Nor need we here diſpute the point, whether St. *Paul* ſpeak this of himſelf as in his Regenerate condition; or, in his Unregenerate: For, either way, it ſerves our purpoſe well enough; That there is in man, at leaſt before his Regeneration, ſuch Habitual Corruption, as makes him thus Prone to Sin, and Averſe to Good. How much of it remains afterward, (becauſe that we are Sanctified but in part,) is, to our preſent purpoſe, not neceſſary. But, that there is too much of it, even thoſe that are the moſt Sanctified, find cauſe to bewail.

This Depravation of Nature, or, as our Church calls it, *Infection of Nature*, ſhe hath ſo well deſcribed in her 9*th.* Article, that I will not take upon me to mend it. She calls it, there, *Original Sin*; and declares it to be *The Fault and Corruption of the Nature of every man, that naturally is engendred of the Off-ſpring of Adam: Whereby man is far gone from Original Righteouſneſs; and is, of his own Nature, Inclined to Evil: So that the Fleſh luſteth alwaies againſt the Spirit. And therefore, in every perſon born into this world, it deſerveth God's Wrath and Damnation.* With more to the ſame purpoſe.

I do not intend here, to enter into a nice diſcourſe of Original Sin; What it is, or By what means it comes to be derived upon us. It is enough, for our preſent purpoſe, which our Church ſaith explicitely; That ſuch a thing there is; That by this we are Inclined to Evil; That

it is Univerſal to all naturally deſcended from *Adam*; That it ſticks ſo cloſe to us as to be called Our own Nature; and That it deſerves God's Wrath and Damnation.

Now, this being our Nature, as we proceed from *Adam*; there will be need of another Nature, before we can be accepted of God.

Which I do not mean, of a Phyſical change; as to the Eſſentials of Humane Nature: But, of a Moral change; as to the Propenſions and Inclinations of it.

And this Change of Nature is that which the Text means by *being Born again*. For (though our *Engliſh* Tongue do not ſo much favour it) *Nova Natura*, and *de novo Naſci*, are all one. A new *Nativity*, is, a new *Nature*.

And it is the *Hebrews* common form of Speech, (which the *Greek* in the New Teſtament doth uſe to follow,) to call men *the Sons* of ſuch, whoſe Natures they imitate. (Upon a common preſumption, that Animals are of the ſame nature with thoſe from which they deſcend.)

Thus, *A Generation of Vipers*; *A ſeed of Evil-doers*; *Children of Belial*; *Ye are of your Father the Devil*; and the like; imply as much, as a Viperous, Wicked and Deviliſh Nature. And, contrariwiſe, *to be Born of God*, or the *Child of God*, is, to be like God, to be made partaker of a Divine Nature. And *Chriſt* to the *Phariſees*, Joh. 8. 39. *If ye were the Children of Abraham, ye would do the works of Abraham:* v. 44. *But ye are of your Father the Devil, and the Luſts of your Father ye will do.* That is; If you had *Abraham's* Nature, you would Act like *Abraham*: But, being of a Deviliſh Nature, you Act accordingly.

And thus much for the Ground or Reaſon of this Neceſſity. It is the Corruption of *our own* Nature, that makes it neceſſary to have a *new* Nature; before we can

ſee

ſee the Kingdome of God; where no unclean thing may enter; Eph. 4.22. *We muſt put off the Old man, which is Corrupt according to the deceitfull luſts*: v.23. *And be Renewed in the ſpirit of our Minds*: v.24. *And put on the New man, which after God is created in Righteouſneſs and true Holyneſs.*

We are next to conſider, By what Power it is, that this Change of Nature muſt be wrought.

And this, *Chriſt* tells, (*Joh.*3.5.) muſt be *by the Spirit.* Except a man be born of Water and *of the Spirit.* 'Tis not enough that a man be waſhed with Water, (ſuch as were many of the *Jewiſh* Cleanſings, and Initiations; but inſufficient to waſh away Sin:) He muſt be born of the Spirit alſo; and by that be cleanſed from the pollutions of Nature; if ever he ſee the Kingdome of God. Ver. 6. *For that which is born of the Fleſh is but Fleſh*; 'tis *that which is born of the Spirit, that is Spirit.*

To be born of the Fleſh, is enough to give us a Fleſhly Nature; that of a Reaſonable creature, or a Sinfull creature: And to be waſhed with Water, may take away the Filth of the Body; But it muſt be a Spiritual birth, that gives us a Spiritual nature: and it muſt be the *Laver of Regeneration, and the Renewing of the holy Ghoſt*, Tit. 3.5. that waſheth away the Filth of Sin.

No man comes to me, ſaith *Chriſt*, Joh. 6.44. *except the Father who ſent me draw him.* 'Tis *according to his Divine Power* (ſaith *Peter*, 2 Pet. 1.3.) that we are *made partakers of the Divine Nature*, v.4. 'Tis by *the ſpirit of his Son*, (ſaith St. *Paul*, Gal. 4.6.) which *God ſends into our hearts*, whereby we are inabled to *cry Abba Father.* Thoſe to whom *there is no condemnation*, (Rom. 8.1.) are they who *walk not after the Fleſh, but after the Spirit*: Thoſe who have another principle of Life, and Action, by Spiritual Regeneration; than that of the

Fleſh, by Carnal Generation. Ver. 5. *For they that are after the Fleſh, do mind the things of the Fleſh; but they that are after the Spirit, the things of the Spirit.* Ver. 6. *For to be carnally minded* (φρόνημα τῆς σαρκὸς) *is Death; but* (φρόνημα τοῦ πνεύματος) *to be Spiritually minded, is Life and Peace:* v. 7. *Becauſe the carnal mind* (φρόνημα τῆς σαρκὸς) *is Enmity againſt God; for it is not ſubject to the Law of God, neither indeed can be.* Ver. 8. *So then, they that are in the Fleſh, cannot Pleaſe God.* V. 9. *But ye are not in the Fleſh, but in the Spirit; if ſo be that the Spirit of God dwell in you. Now, if any have not the Spirit of Chriſt; he is none of his.* Ver. 13. *For, if ye live after the Fleſh; ye ſhall dye: but if ye, through the Spirit, do mortifie the deeds of the Body; ye ſhall Live.* Ver. 14. *For as many as are led by the Spirit of God; they are the Sons of God.* With much more there to the ſame purpoſe.

I know very well, that the name of *the Spirit*, in this looſe age, is made matter of Burlesk and Drollery. But ſo are all the ſacred things of God: His Being, and Providence; Heaven, and Hell: and the day of Judgment. Yet we muſt not therefore be Drolled out of our Religion. The Truths of God, will ſtill be the Truths of God, notwithſtanding the Follies of men.

Thoſe Admonitions of *Quench not the Spirit*, 1 Theſ. 4. 19. *Grieve not the Spirit*, Eph. 4. 30. *Walk in the Spirit, and ye ſhall not fulfill the luſts of the Fleſh*, Gal. 5. 16. were intended for ſerious Advice. And why ſhould we Grieve that Spirit; which is to be *our Comforter*, *Joh.* 14. 26. and 15. 26. by whom we are *ſealed to the day of Redemption?* Eph. 1. 13. and 4. 30.

And *David* prays, in good earneſt, *Pſal.* 51. 10. *Create in me a clean Heart, O God, and renew a right Spirit within me:* v. 11. *Take not thy holy Spirit from me:* v. 12. *Uphold me with thy free Spirit.*

Nor

Nor did God mock us, when he promiſed to *pour his Spirit upon all fleſh*, Joel 2. 28. Nor Chriſt, when he ſays *His Father will give his holy Spirit to them that ask*, Luke 11. 13.

And the Threatnings of God are very ſevere, againſt thoſe that *do deſpite to the Spirit of Grace*, Heb. 10. 29. and who *Blaſpheme or ſpeak againſt the holy Spirit*, Mat. 12. 31, 32.

Nor will the Follies of ſome, (who may pretend to what they have not,) Excuſe the Malice of others, who make a Mock of Holy things.

But, to return: This Change of Nature muſt, I ſay, be wrought by the Spirit of God.

Not but that we muſt be Active alſo; in a diligent uſe of the Means of Grace, whereby God's Spirit doth ordinarily work Grace in us; as Praying, Hearing and Reading the Word of God, keeping his Sabbaths; and other of his Ordinances. For God hath appointed them for that very end: that the Spirit of God may, by them, work Grace in us.

But we are ſo to uſe them, as yet to look beyond them; and wait for a work of God by his Spirit upon our hearts, in concurrence with them, to make them effectual to us.

I have Planted (ſaith *Paul*, 1 Cor. 3. 6.) *and Apollo Watered; but God gave the Increaſe.* Ver. 7. *So then, neither is he that Planteth any thing, neither he that Watereth*; (that is, nothing in compariſon:) *But God that giveth the Increaſe.*

Hence it is, that under the ſame Means of Grace, and the ſame Arguments uſed to perſwade us, *one is taken and another left*, Mat. 24. 40, 41. (as *Chriſt* ſpeaks in a like caſe:) one converted, and another remains obdurate: And, to the ſame perſon, there be ſome *Mollia tempora fandi*; thoſe Arguments at one time prevail, which

which at another time do not. And, when they do, it is not without a ſpecial concurrence of God with them; and not meerly from other Circumſtantials, or a power of our own without it.

And our Church ſaith the ſame, (in her Tenth Article,) in the words: *The Condition of Man, after the Fall of* Adam, *is ſuch, that he cannot turn or prepare himſelf, by his own natural ſtrength and good works, to Faith and Calling upon God: Wherefore we have no power to do good works pleaſant and acceptable to God, without the Grace of God by Chriſt, Preventing us, that we may have a good will; and Working with us, when we have that good will.*

If any ſhall yet inquire, as *Nicodemus* here, *How can theſe things be?* Joh. 3. 10. How is it, that God, or his Spirit, can thus work upon our hearts, Man being a free Agent; or How this is conſiſtent with the Freedome of Man's will; or the like:

I do not know, that we are obliged to trouble our ſelves with thoſe nice Inquiries. Sure it is, that, when we act, we act Freely; not againſt our wills, *Certum eſt, nos velle cum volumus; ſed Deus facit ut velimus:* is a known ſaying in the caſe. *When we will, 'tis voluntary; but 'tis God makes us thus to will.* And St. *Paul* long before, *It is God which worketh in us, both to Will and to Do, of his good pleaſure,* Phil. 2. 13. Auguſt.

As to the Manner of it; If we ſay, God works we know not how; it doth not therefore follow, that he doth not work. If *we do not know, How the bones grow in the womb of her that is with child,* Eccleſ. 11. 5. (which yet, we know, do grow;) we may, as likely, be ignorant, How God works in the New-birth.

We have in *Job* 38. a great many hard Queſtions, concerning Natural things, which *God* himſelf puts to *Job*, (to check his curioſity in higher matters,) which would trouble any of us to anſwer, as to the particular manner; and

and yet, in general, that the things be ſo, we cannot deny.

St. *Paul*, Rom. 9. 19. to ſuch captious Queſtions, *Why doth he yet complain? for who hath reſiſted his will?* makes this grave Reply, v. 20. *Nay but, O Man, who art thou that diſputeſt againſt God?* 'Tis hard for us to ſet bounds to the Almighty; to ſay, what he doth; or what he may doe. Modeſty becomes us herein. *Vain man* (ſaith *Zophar* in *Job*, Job 11. 12.) *would needs be wiſe: though man be born like a wild Aſſes Colt.* Nor is it for us to give Law to the Almighty, or *ſay unto him, What doeſt thou?*

And here, if ever, that counſel of *Solomon* is ſeaſonble, *Eccl.* 5. 2. *Be not raſh with thy mouth, and let not thy heart be haſty, to utter any thing before God; for God is in heaven and thou upon earth; therefore let thy words be few.*

And our *Saviour* here to *Nicodemus*, from our Ignorance in Earthly things, pleads for a modeſt Submiſſion in things of a higher nature: *Joh.* 3. 8. *The Wind bloweth where it liſteth; thou heareſt the ſound thereof, but canſt not tell whence it cometh, and whither it goeth: So is every one that is born of the Spirit.* Ver. 12. And, *if in Earthly things*, we are at a loſs, how much more *in Heavenly.*

And *Solomon*, to the ſame purpoſe (in the place before cited,) *Eccl.* 11. 5. *As thou knoweſt not what is the way of the Spirit, nor how the bones grow in the womb of her that is with child: Even ſo thou knoweſt not the works of God, who maketh all.*

'Tis commonly, either from a vain Curioſity, or proud Arrogance, that makes men over Confident in ſuch things.

I find, the Church of God, in the firſt Ages of the World, did for a long time (for ought we ſee) reſt ſatiſ-

fied with that firſt general promiſe, That *the Seed of the Woman ſhould break the Serpents head*, Gen. 3. 25. That God would, by ſome born of a Woman, find a way (they knew not how) to deliver us from that wretched condition, which by the Serpents malice and ſubtilty was brought upon us: Without being over inquiſitive, When, or How, or By whom it ſhould be brought about: Till God ſaw fit, in his own time, upon the coming of our *Saviour*, to declare it more plainly and fully.

And in like manner, when God promiſes, to *circumciſe our heart*, Deut. 6. 30. to *give us a new heart, and put a new ſpirit within us*, Ezek. 36. 26. to *take away the heart of ſtone and give us a heart of fleſh*, Ezek. 11. 19. to *put his Law in our inward parts, and write it in our hearts*, Jer. 31. 33. to *put his fear in our hearts, that we ſhall not depart from him*, Jer. 32. 40. We may well reſt ſatisfied, that he who hath ſaid it, can doe it; without cavilling, or nice inquiring, *How can theſe things be?*

And the like, when God threatens to *harden Pharaoh's heart*, Exod. 4. 21. and 7. 3. or, to *make the heart of the people fat; that hearing they may hear, but not underſtand*, Iſai. 6. 9, 10. *and ſeeing they may ſee, but not perceive*, Mat. 13. 14, 15. To wit, by leaving them to their natural hardneſs and blindneſs; without correcting it by his Spirit. Now that which hereby we prove, is this; Not, that God forces us to will againſt our wills; (for that *in ſenſu compoſito* as to the Elicite Act, is impoſſible, as implying a contradiction in the terms; for, as to what we will, we are ſo far willing:) But, that, by the Spirit we are born again; that is, that God, by his Spirit, works in us a new Nativity, a new Nature; that is, a new Habit of Grace; whereby we are inclined to Love and Delight in Good, as, by the habitual Corruption of our Nature, we are inclined to Evil.

And

And this is the concurrent doctrine of the Schools; Who (I think) do generally allow, that our Souls are capable of Infuſed Habits, as well as acquired.

And if, by derivation from our firſt parents, we be capable of habitual Corruption; I ſee not why we ſhould doubt, but that we are alike capable of habitual Grace.

And of this, for ought I know, as early as of that. For like as there may be habitual Corruption, before we be in a capacity (for want of the uſe of Reaſon) to commit Actual Sin: So may God, as early, put into our hearts the Seeds of Grace; which may afterwards, when occaſion ſhall ſerve, bring forth the Fruits of good living. He *may*, I ſay, when he pleaſe; not, that he alwaies ſo doth.

We reade of *Iſaiah*, that *he was called from the womb*, Iſai. 49. 1. and of *Jeremiah*, Jer. 1. 5. *Before thou cameſt out of the womb, I Sanctified thee:* and of *John* the Baptiſt, that he ſhould be *filled with the holy Ghoſt, even from his mothers womb*, Luk. 1. 15.

And our Church preſumes, of Infants, that they be, at leaſt ſome of them Regenerate when Baptized. And therefore, *For as much as all men are conceived and born in Sin; and that our Saviour Jeſus Chriſt ſays, None can enter into the Kingdome of God, except he be Regenerate and Born anew, of Water and of the holy Ghoſt:* doth direct us to *call upon God the Father, through our Lord Jeſus Chriſt, that of his bounteous mercy, he will grant to this Child, that thing which by Nature he cannot have:* And doth pray accordingly, *that God will Waſh him and Sanctifie him with the holy Ghoſt:* And *that he may receive remiſſion of Sins by Spiritual Regeneration.* Publike Baptiſm of Infants.

Nor is the Holy Ghoſt leſs able to work effectually afterwards. Elſe, why are we taught to pray to God, *to grant us true repentance, and his holy* Abſolution.

Spirit, that the things may pleaſe him which we doe at preſent, and that the reſt of our life hereafter, may be pure and holy: That *all our doings may be ordered by his Government, to doe alwaies that which is righteous in his ſight.*

Third Collect.

And, for the King's Majeſty, That God will *repleniſh him with the grace of his Spirit, that he may alwaies incline to God's will, and walk in his waies: and to endue him plenteouſly with heavenly Gifts.*

Prayer for the King.

And, for the Royal Family, That God will *endue them with his holy Spirit, and enrich them with his heavenly Grace.*

Royal Family.

And for the Clergy, That God will *ſend upon our Biſhops and Curates, and all Congregations committed to their charge, the healthfull Spirit of his Grace.*

Clergy.

Chriſtmas. And for our ſelves, *That being Regenerate and made his Children by Adoption, and Grace, we may be daily renewed by his holy Spirit.*

Eaſter day. That, *as, by his ſpecial Grace Preventing us, he puts into our minds good Deſires; ſo, by his continual Help, we may bring the ſame to good Effect.*

5. Sunday after *Eaſter.* That, *by his holy Inſpiration, we may Think thoſe things that be good; and, by his mercifull Guiding, we may Perform the ſame.*

Whitſunday. That, *God, who did teach the hearts of his faithfull people, by ſending them the light of his holy Spirit; will grant us, by the ſame Spirit, to have a right judgment in all things.*

1. Sunday after *Trinity.* That, *becauſe, by the weakneſs of our mortal nature, we can doe no good thing without him; he will grant us the help of his Grace; that in keeping his commandments we may pleaſe him, both in Will and Deed.*

That,

That, *God, who is the Author and Giver of all good things, will graft in our heart the Love of his Name.* 7. Sunday.

That he will *Grant us the Spirit, to Think and Doe alwaies ſuch things as be rightfull, that we who cannot doe any thing without him, may by him be enabled to live according to his will.* 9. Sunday.

That, *becauſe the frailty of Man, without him, cannot but fall; he will keep us ever by his help.* 15. Sunday.

That, *his Grace may alwaies Prevent and Follow us; and make us continually to be given to all good works.* 17. Sunday.

That, *Almighty God, will cleanſe the Thoughts of our Hearts, by the inſpiration of his holy Spirit; that we may perfectly love him, and worthily magnify his holy Name.* With much more, in the Prayers of our Church, to the ſame purpoſe. Before the Commandments.

All which implies, that there is a power in God, to work in our Souls, by his Spirit, ſuch a gracious frame and temper of Heart, (inclining it to Good, as before it was to Evil,) as, without it, would not have been.

And truly if we do allow, that the Wiſdome of man, by moral Arguments and rational Diſcourſe, may (without doing violence to his Will) perſwade another to Think otherwiſe, than before he did; and to Doe, what otherwiſe he would not have done; (which yet, when he doth, he doth Freely:) Nay more, if a Glaſs of Wine, (though taken moderately, and without exceſs,) may give a man that Life, Vigour and Alacrity, as to make him almoſt another man; to Speak, Think, and Doe, what elſe he would not, or at leaſt not in ſuch a Manner and to ſuch a Degree: Surely we may allow the Wiſdome of God, and the Efficacy of his Spirit, (without intrench-

ing upon our Freedome,) to doe as much, or more than ſo: And, either without, or in concurrence with, ſuch moral Swaſions, to put that Warmth into our hearts, as to act beyond what, without it, we ſhould have done.

Nor is there any reaſon to fear, that ſuch Inclination to Good, from the Spirit of God, ſhould prejudice the Freedome of our Will; any more, if ſo much, as the Inclination to Evil from our own Corruption, or the Temptations of Sathan.

Eſpecially, ſince that the Bleſſed Angels, and the Glorified Saints in Heaven (where Sorrow and Sin ſhall be no more) ſhall, as Freely, Love God, and Praiſe him, as we on Earth can do: Notwithſtanding that they ſhall be then, not only Inclined to, but Confirmed in Good, and not in a capacity to Sin: Not, for want of Freedome; but, as having no Inclination to Evil.

All which is not ſaid, to incourage any man in Sloth or Idleneſs (in doing what is his Duty,) upon pretence of waiting on the Spirit of God to doe all for him: But rather, to a diligent uſe of all the Means of Grace, in hope of his concurrence; and to Implore withall the Divine Goodneſs, to *Aſſiſt us mercifully*; To *Prevent us in all our doings, with his moſt gracious Favour, and further us with his continual help; that in all our Works Begun, Continued and Ended in him,* we may have his bleſſing on them. According to *Solomon's* advice in a like caſe, *Eccl.* 11. 6. *In the Morning ſow thy Seed, and in Evening withold not thy hand: For thou knoweſt not whether ſhall proſper, either this, or that; or whether they ſhall both be alike Good.* And St. *Paul* makes the like Inference from the ſame Premiſes, *Phil.* 2. 12, 13. *Work out your own ſalvation with Fear and Trembling; For it is God that worketh in you both to Will and to Doe, of his good pleaſure.* And, if we be not failing on our part; we have great incouragement to believe,

Communion Collects.

that

that God (though a Free Agent) will not be wanting to *give his holy Spirit to thoſe that ask him*, Luk. 11.13.

Now (for Application) this Doctrine (concerning *the Neceſſity of Regeneration*, in thoſe who ſhall ſee the Kingdome of God) doth vindicate our Church (whoſe Doctrine it is) from the Reproach and Calumny caſt upon her Doctrine: As if, when ſhe ſays, *that we are Juſtified by Faith only*, ſhe taught a Looſe and Eaſy way of coming to Heaven, without Regeneration, Sanctification; or, Good Works, the Effect of both.

'Tis very true, ſhe ſaith in her 11*th*. Article, *We are accounted Righteous before God, only for the Merit of our Lord and Saviour Jeſus Chriſt by Faith; and not for our own Good Works or Deſervings. Wherefore, That we are Juſtified by Faith only, is a moſt Wholeſome Doctrine and very Comfortable.* (And more, to the ſame purpoſe in the Homily to which that Article refers.)

But, though ſhe ſay *We are Juſtified by Faith only*; ſhe doth not ſay, there is nothing more, requiſite to *Salvation*. For we muſt be *Sanctified*, as well as *Juſtified*, if ever we be Saved.

And therefore, that we may not poſſibly miſtake her Doctrine (unleſs wilfully) ſhe adds in the Next words (which are her Twelfth Article) *Albeit that Good Works, which are the fruits of Faith, and follow after Juſtification, cannot put away our Sins, and indure the ſeverity of God's Judgment: Yet are they pleaſing and acceptable to God in Chriſt; and do ſpring out neceſſarily of a true and lively Faith: In ſo much as, by them, a lively Faith may be evidently known, as a Tree diſcerned by the Fruit.*

But (which is her Tirteenth Article) *Works done before the Grace of Chriſt, and the Inſpiration of his Spirit, are not pleaſant to God: Foraſmuch as they ſpring not from Faith in Jeſus Chriſt. Neither do they make man*

Meet

Meet to receive Grace, or (as the School Authors ſay) Deſerve Grace of Congruity.

Our Church therefore, in teaching *Juſtification by Faith only*; doth not teach us, That we need no more to carry us to Heaven, but only a Sanguine Belief that we ſhall come there; and may thenceforth live as we liſt, without Holineſs, or a *Godly, Righteous and ſober Life.* For ſhe makes this Neceſſary to bring us to Heaven, as well as Faith, or Juſtification it ſelf. And a pretence of Faith without this, ſhe doth not own for Faith, but Preſumption. She owns none for *a true and lively Faith*, but what is attended herewith, as the *Neceſſary Fruit* thereof, only ſhe doth diſtinguiſh, what of this belongs to Juſtification, and what to Sanctification: Which others labour ſtudiouſly to Confound.

If any pleaſe to Cavil, That, if we be Juſtified by Faith only, then there need no more to Save us; becauſe God Saves all that he Juſtifies:

I ſay, This Cavil, might ſeem to have ſome weight in it; if God did Juſtify any, whom he doth not Sanctify alſo.

A Prince, I confeſs, may ſometimes Pardon a Malefactour, (and ſo Juſtify him, or put him in a Condition of *Not-guilty*,) without making him an Honeſt Man: But God never Juſtifies any, whom he doth not alſo Sanctify. And therefore 'tis, here, the ſame thing to infer, That a man may be *Sanctified without Holineſs*; as, That he may be Saved without it; if Juſtified by Faith only.

But if any indeed there be (I confeſs I know none, except the *Papiſt*,) that hold, a man may be Juſtified and Saved; without being Sanctified: I have nothing to ſay in the defence of ſuch. Nor is this the Doctrine of our Church, when ſhe ſays, *We are Juſtified by Faith only.* And, for any to load her Doctrine, with ſuch Conſequences,

quences, is great Ignorance; or, ſomewhat Worſe. But I proceed.

The two great Enemies to the Doctrine before us (the neceſſity of Regeneration and Sanctification, in order to Salvation, and, conſequently, of Good Works, the effect thereof;) are, the Atheiſt, and the Papiſt: With whom we may join thoſe who Symboliſe with either, ſo far as they ſo do.

With the Atheiſt (who thinks there is no God,) I join the Profane Debauched Perſon, who ſo lives as if there were none: Such as *Profeß that they know God; but, in Works, Deny him: being Abominable, and Diſobedient, and, to every good Work, Reprobate*, Tit. 1. 16.

Theſe men have as little veneration for Heaven and Holineſs; as the Papiſts have for *the Word of God:* Which they can make uſe of, as a *Noſe of Wax* (as they Phraſe it) to ſerve a preſent turn; ſo far as it makes for them: but, as to much of it, they had rather it were not at all: And, therefore, care not how little it be known: And, when it is, they would have it Truckle under their Churches Interpretation, as if Inſignificant without it. *Albertus Pighius.*

And, in like manner, the Profane Atheiſt, as to a Holy Life, and a Future State. He could wiſh perhaps, with *Balaam, to Dye the Death of the Righteous; and that his latter end might be like his*, Num. 32. 10. But, finding ſo little Hopes of that, doth rather Wiſh, there were no ſuch thing: And Thinks it his great Unhappineſs, That he is not a Beaſt: That, ſince he Lives like a Beaſt, he cannot Dye like a Beaſt too; without Hopes or Fears of Heaven or Hell. For, ſince he ſo Lives as to have Little hopes of Heaven; he heartily Wiſheth there were no fear of Hell.

With ſuch as theſe, if any man preſſeth for Regeneration, Sanctification, and a holy Life: He was to paſs,

heretofore, for a Puritan; then, a Roundhead; and, now, for a Damn'd Fanatick.

Nor ſhall he ſcape this Cenſure, though never ſo great a Church-man, and do exactly Conform to the Church as now Eſtabliſhed. For 'tis Holineſs they hate, more than Non-conformity.

To theſe men, I ſhall ſay little more at preſent, than to Repeat theſe words of Chriſt, *Joh.* 3. 3, 5. *Except a man be born again, of Water and of the Spirit; He cannot enter into the Kingdome of God:* And that of the Apoſtle, *Heb.* 12. 14. *Without Holineſs no man ſhall ſee the Lord.* (A Wicked Life, will never bring us to Heaven.) And then, what is like to be their condition, themſelves may judge.

The other Enemy to this Doctrine, is the Papiſt. For though they talk much of *Good Works*, yea *Works of Supererogation*, (Works better than they need to be:) Yet are they no friends to the doctrine of Sanctification, and a holy Life.

Their firſt Artifice, is, to confound Juſtification, and Sanctification. For ſo they doe when they tell us, we are Juſtified by *Inherent Righteouſneſs*. Now, what is Inherent Righteouſneſs, but Holineſs and a Good Life.

Next; this Holineſs, or Inherent Righteouſneſs, doth ſilently paſs into the term of *Good Works*. And, here, the *Opus operatum* (as they call it) ſhall ſerve the turn, without much troubling themſelves about the Habite of Grace or Holineſs, from whence theſe Good Works ſhould proceed; and, without which (our Church tells us) *Good Works* (Works materially good) cannot be acceptable unto God.

And 'tis craftily done, to annex Juſtification to Good Works: Elſe there would be no need, for thoſe who have no Good Works of their own, to purchaſe out of the Churches

Churches treaſury, the Good Works of other men: and ſo the Market of Indulgences would fail.

Next, theſe Good Works are Signally (though not only) to be underſtood of Alms-deeds: And theſe, principally to the Church; that is, to their Prieſts or other Eccleſiaſticks (as they be contradiſtinguiſhed from the Laicks) or to ſome of their Religious Orders. For Alms-deeds will hardly paſs for meritorious; unleſs to ſome of theſe.

Then; theſe Good Works, are to be commuted, for Penance, and the Prieſts Abſolution. For though they have nothing of Good Works at all; nay, though they be guilty of very great Immoralities: Yet if they Confeſs to a Prieſt, and receive Abſolution (which may be had at an eaſy rate,) they are then declared as Innocent as the Child that is New-born.

Eſpecially, if they perform the Penance impoſed; that is (for the moſt part) if they ſay ſo many *Paternoſters*, and ſo many *Ave-Maries*, or (if it be for a great Offence) ſay over the ſeven Penetential Pſalms, (for that is a great Penance) or at leaſt get ſome body to ſay it for them.

Nor is it neceſſary, to this Abſolution, that they ſhould be Contrite, or heartily ſorry; For Attrition, with Auricular Confeſſion, ſhall paſs in ſtead of Contrition: That is, in effect, if they be but ſorry for the Penance, though they be not ſorry for the Sin.

Or, if all this ſhould fail; it is but being at the charge of an Indulgence, or Popes Pardon: That is, to purchaſe ſo many penyworth of other mens Merits (having none of their own) out of that Surpluſage which thoſe others have had to ſpare (more than to ſerve their own turn) which remain Stored up in the Churches Treaſury, to be diſpenſed at the Popes pleaſure, to thoſe who will give ſo much Money for them.

Or laſtly, if they leave a Legacy at their Death, or their Friends will be at that Charge when they are gone, to purchaſe ſo many Maſſes to be ſaid for them, as ſhall be thought neceſſary to deliver their Souls out of Purgatory. And, in caſe they purchaſe more than are neceſſary for that occaſion; the Surpluſage ſhall remain in the Churches Treaſury, for the Benefit of others; to be diſpenſed, as was aforeſaid.

And this is what they require, by way of Commutation, in ſtead of Regeneration, Sanctification, Holineſs and a Godly Life.

But I ſhall leave them. And Exhort thoſe of our Own Communion, (who deſire truly to pleaſe God,) to ſeek after real Holineſs in their Hearts, and the Practice of it in their Lives.

Firſt, I ſay, Real Holineſs in the Heart.

Mat. 7. 16. *Men do not gather Grapes of Thorns, or Figs of Thiſtles.* Ver. 18. *A good Tree cannot bring forth Evil fruit; nor a corrupt Tree, Good fruit.* Mat. 12. 33. *Therefore make the Tree good, that the Fruit may be good alſo.* Ver. 34. *O generation of Vipers* (ſaith Chriſt) *how can ye, being Evil, ſpeak Good things? For out of the abundance of the Heart, the Mouth ſpeaketh.* 'Tis not enough to lop off ſome of the Branches in practice, ſo long as there remains a *Root of Bitterneſs* in the Heart, *Heb.* 12. 15.

My Son, give me thy Heart, ſaith *Solomon*, Pro. 23. 26. And 'tis *out of the good treaſure of the Heart, that the Good man bringeth forth Good things*, Mat. 12. 35. 'Twas *Hezekiah*'s great Comfort, that he had *walked before God in Truth and with a perfect Heart*, 2 King. 20. 3. And, contrariwiſe, a Blemiſh on *Amaziah*'s Good Actions; that *he did what was Right in the ſight of the Lord, but not with a perfect Heart*, 2 Chron. 25. 2. Without which,

which, *Bodily exerciſe profiteth little*, 1 Tim. 4. 8. 'Twas for want of this, that God complains of the Solemn Services of his own people: Iſai. 1. 11. *To what purpoſe is the multitude of your Sacrifices? I am full of your Burnt-offerings of Rams; and the Fat of fed Beaſts. I delight not in the bloud of Bullocks, or of Lambs, or of Hee-goats.* Ver. 13. *Bring no more vain Oblations: Incenſe is an Abomination to me.* Ver. 14. *Your New Moons, and your appointed Feaſts, my Soul hateth: They are a Trouble to me: I am Weary to bear them.* Becauſe, though theſe were Good Things, they were Ill done. And God will not accept of Outward Services, in lieu of Holineſs.

I know, 'tis a Fancy that ſome have taken up; That, of thoſe before *Chriſt*, God required only Outward Services; And therefore promiſed only Temporal Rewards: Whereas, ſay they, if he had required Spiritual Services, the Rewards promiſed would have been ſutable thereunto.

But ſure, as to the Services, *David* was of another mind. Pſal. 51. 16. *Thou delighteſt not in Sacrifice, elſe would I give it: Thou delighteſt not in Burnt-Offerings*, (that is, comparatively:) Ver. 17. *But the Sacrifices of God, are a Broken Spirit: A Broken and a Contrite Heart, O God, thou wilt not deſpiſe.* Ver. 19. *Then ſhalt thou be pleaſed with Sacrifices of Righteouſneſs; with Burnt-Offering, and whole Burnt-Offering:* But not till then.

And, as to the Rewards promiſed; our Church is poſitive, (in her Seventh Article:) *The Old Teſtament is not contrary to the New: For, both in the Old and New Teſtament, Everlaſting Life is offered to Mankind by Chriſt: who is the onely Mediator between God and Man; being both God, and Man. Wherefore they are not to be heard, who feign, that the Old Fathers looked only for Tranſitory Promiſes.*

And truely they might as well ſay; That, when God Threatens, *In the day that thou Eateſt thereof, thou ſhalt Dye the Death*, Gen. 2. 17. 'twas meant only of a Temporal Death; (and how comes he then to Puniſh with Hell?) As, That, when he Promiſeth, *The man that doth them, ſhall Live in them*; 'tis meant only of Temporal Life. If the Promiſes be but of things Temporal; how come the Threatnings to be, of things Eternal?

Lev. 18. 5. *Ezek.* 20. 11. *Rom.* 10. 5. *Gal.* 3. 12.

But they are indeed, Both of them, of things Eternal, as well as Temporal: And the Services required, are Spiritual as well as Bodily: And that of the Spirit principally and in the firſt place.

Yet it is not of the Heart only; but *Secondly*, of the Life alſo, that God requires. 'Tis in vain to talk of a Good Heart towards God; with a Wicked Life, in the face of the World. Mat. 7. 17. *If the Tree be Good; the Fruit will be ſo too.* A Wicked Life, is a certain ſign of a Naughty Heart.

And this Obedience, muſt be Uniform, and Univerſal. Pſal. 119. 6. *Then ſhall I not be aſhamed*, ſaith *David*, *when I have reſpect to all thy Commandments.*

We are not to Pick and Chooſe, what to Obey, and what not. As if a double Diligence in ſome One particular, (wherein our own Intereſt prompts us,) would Expiate for a ſupine Negligence in all the reſt.

It was ſuſpicious in *Jehu*; who was very Zealous, againſt the *Worſhip and Prieſts of Baal* (ſet up by *Ahab* and *Jezabel*;) the better to ſecure his Intereſt againſt the Houſe of *Ahab*, and the Adherents thereof: *Ver.* 29. But adhered to *the ſins of Jeroboam the Son of Nebat*, and *the Golden Calves which he ſet up in Dan and Bethel:* And, otherwiſe, (as 'tis expreſly noted,) ver. 31. *took no heed to walk in the Law of the Lord God of Iſrael with all his Heart.* And

2 *King.* 10. 25, 28.

And *Chriſt* taxes the *Phariſees*; who quarrelled with his Diſciples, for *tranſgreſſing the Tradition of the Elders, in Eating with Unwaſhen Hands*; while themſelves *made void the Law of God, by their Traditions*: As men Zealous in ſmall *Punctilio's*, of *Tithing Mint, Anniſe and Cummin*, while they *Neglected the Weightier matters of the Law*, Mat. 23. 23. And *ſtraining at a Gnat*, while they *ſwallow a Camel*; *Ver.* 24. And *making clean the Outſide of the Cup and Platter*, while *their Inward part was full of Wickedneſs*, Luk. 11. 39. And, while they made New Sins, which God never made; were very Remiſs, as to thoſe that were Notorious, and Undeniably ſo. Mat. 15. 2, 3, 6. Mar. 7. 5, 8, 9, 13.

But, if we would indeed approve our ſelves to God; we muſt take heed to Duties of all ſorts: Of a Chaſt, Temperate and Sober life, as to Our ſelves; Of Loyalty, Obedience and due Submiſſion, to our Superiours, in Church and State; Of Charity, Equity and Juſt dealing, to Inferiours, Equals, and all Men; Of Religion, Piety and Devotion, to God: And all this, *Out of a Pure Heart, and of a Good Conſcience, and of Faith Unfeigned*, 1 Tim. 1. 5.

For all which, becauſe we are of our ſelves Inſufficient, without the Aſſiſtance of God's Spirit; we are to call in That to our Aid: As the Text directs us; And the Collect for the Day, (with which I will conclude;)

O God, Foraſmuch as, Without Thee, we are not able to Pleaſe Thee: Mercifully grant, That thy Holy Spirit may, in all things, Direct and Rule our Hearts through Jeſus Chriſt our Lord. 19. Sunday after *Trinity*.

To whom, with the Father, and the Holy Ghoſt, be Honour and Praiſe, Now and for Ever. *Amen.*

FINIS.

Errata.

PAge 4. l. penult. *preſs.* p. 6. l. 27. *to things of ſenſe.* p. 9. l. 8. for 'Ανὰ r. Δια. p. 15. l. ult. for *done* r. *due.* p. 20 l. 22. for *God* r. *Good.* p. 24. l. 19. for *Thoſe* r. *That.* l. 29. *ſo to ſee.* l. ult. dele *or his firſt birth.* p. 32. l. 6. *theſe words.* p. 40. l. 17. *needs.*